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Refuge.

Dear Father, to thy mercy-seat
My soul for shelter flies;
'Tis here I find a safe retreat
When storms and tempests rise.

My cheerful hope can never die,
If thou my God art near;
Thy grace can rise my comforts high
And banish every fear.

My great Protector and my Lord,
Thy constant aid impart;
O let thy kind and gracious word
Sustain my trembling heart.

O never let my soul remove
From this divine retreat;
Still let me trust thy power and love,
And dwell beneath thy feet.

—SEL.

ELLERTON, OHIO.

March 26th.—I have just returned from Auburn, Ill. I have now completed arrangements to visit and preach for the brethren at Eaton, Delaware Co., Ind., at Flora, Carroll Co., Ind., and Auburn, Ill., once a month for as long a time as all parties are agreed, or till something better can be done. At each of the first two named places I organized a small congregation. They have no resident ministers but with earnest and prudent management and labor both on the part of the congregations and the minister there can be good churches built up in the near future.

One thing I know we have to start with an earnest band of faithful believers at each place, who are willing to work and make all the sacrifices they can for the good of the Master's cause. God will always help those who are willing to help themselves.

The Auburn church is too well known to need a description from me. It has an advantage over the other two in numbers and wealth, and has a good house to worship in. They also have a live and interesting Sabbath school. Their number has been cut down some recently by some of their members moving away. This congregation, I believe was built up through the labors of Bro. Swihart, who also supplied them with preaching aided occasionally by some others up to the present time. They have one young resident minister, Bro. Kimmel. Bro Swihart's field in his own state, Ind., has become so large that he found it inconvenient to continue the appointment at Auburn, and do justice to all and himself too. So by the present arrangement he can be relieved of the Auburn appointment, which will enable him to give his whole attention to his other work, which is still too much for one minister.

Hope all will work well and the Lord's cause prosper.

J. A. RIDENOUR.

LINKVILLE, IND.

Mar. 22.—I am happy to report four accessions to our little band at this place last Sunday, and we think others are almost persuaded. We now have a lively class of twenty and have our regular meetings every first Sunday each month; also, prayer and social meeting every Wednesday night. The members of the other denominations meet and worship with us. We still desire that those ministers who are passing this way will call on us.

We need an Elder to complete our work. There are ten or twelve who have been baptized and the work should be completed. We will hold communion services here the first Saturday and Sunday in May, which are the first and second of May. A cordial invitation to all is extended. Those from a distance desiring to attend the meeting will come on the Vandalia to the water tank, four miles north of Plymouth, where they will be met by the brethren and conducted to the meeting.

May the Lord bless our effort and prosper the cause.

A. H. MASSENA.

Organization of the Church.

We may consider the organization of the church of Christ from the time that Christ called the twelve to be with him; but it was not till He was about to ascend that it received authority to transact the business of the Kingdom as His, judiciary and executive. They were an assembly of His people and were engaged in the preparatory business partaining to the Kingdom. We may therefore consider the meetings of the apostles to receive the ordinances and laws of the Kingdom from the mouth of Christ, as meetings of his church. We may then consider the apostles as constituting a church when they received the ordinances; namely, feet-washing, the supper and the communion with instructions for their continuance, and so after Christ rose from the dead and become the first fruits of them that slept. Christ met his disciples in another church meeting in which Thomas saw and believed and that in which Peter was restored and charged to feed Christ's sheep.

JNO. NICHOLSON.

Hudson, Iowa.

The Antioch Church.

Some of us were much surprised when the Antioch church passed resolutions in favor of the Gospel alone being her only government, and that she would disfellowship no one only for violation of the Gospel. In fact some of us thought the church, or at least some of the members, did not mean what she said.

There was a quarterly church council on Saturday the 13, inst. at Dora, to find out what the church meant by the Gospel "only", Bro. Heiney asked if members of other denominations would be permitted to teach in her Sabbath schools. All seemed agreed that not only members of other denominations should be permitted to teach, but moral persons, though members of no church, might teach.

Then Bro. Heiney stated that he had received a letter from a progressive brother, who desired to know, whether the Antioch church would permit progressive brethren to preach in her meeting house. The house has been opened, Bro. Heiney said, to the Methodists, to the Congregationalists, and to the United Brethren. Not only for preaching services, but each of these denominations has had the use of the house for Sabbath school. Bro. Heiney continued his plea: Christ told Peter, "Feed my lambs". "Feed my sheep." Now you have decided that members of other denominations, yes and non-professors, may feed the lambs; now will you say that preachers who are members of other denominations shall not feed the sheep? I can only give a synopsis of what Bro. Heiney said.

At the close of Bro. Heiney's remarks, a brother rose and said, he did not think it would do to open the church to progressives they abuse and fight the old church. And then he said "Why they preach the indentical doctrine that we preach," and this he thought was convincing that the church should not be opened to progressives. Others thought that the preaching of progressives in the church would make trouble. After a number of speeches *pro* and *con*, it was finally decided to open the house to progressives, as to others, to preach two or three sermons if they were not abusive.

The discussion was carried no in a kind and friendly spirit, and I hope, at least, some of the prejudice against our progressive brethren was removed. The house will also be open to the old order brethren "for two or three sermons."

A special council was appointed to meet at this place, on the 20 instant. Bro. Heiney gave notice that he would present other questions to the church at this meeting. May the Lord open our eyes, and may He lead us into His love and His truth.

S. M. MINNICH.

Andrews, Ind.

An Earnest Appeal.

Dear brethren and sisters in the Lord every where, Greeting:

I now call your attention to the fact that there is at Flora, Carroll Co., Ind., a small congregation of our brethren. They are surrounded by strong opposition, being in the midst of a large and wealthy congregation of German Baptists, and a more earnest and faithful little band it has not been my privilege to meet any where. The prospect is good to build up a large church here and of the very best citizens. But one thing is absolutely necessary to the success of the cause at Flora; and that is, a meeting house of their own. There are four houses of worship in town and they are all closed against our brethren but one. For the present they can have the use of it once a month, but should that be closed then they have no place to meet for worship, and our cause which is so promising there would be crushed out. Even the house in which the good work was begun at Flora, some months ago has been closed against us, giving as a reason that ther own members are "becoming Shakey," and likely to become believers in the sound doctrine. I have the care of this little church, less than twenty in number. They are now making an effort to raise money to build a house of worship; they *are determined* to succeed. I now call upon you, dear brethren and sisters, who can aid them some in this noble enterprise to send the same to Bro. C. A. Drake, Flora, Ind., and it will be duly acknowledged through the EVANGELIST. If you are not prepared at present, send in what you can. It *will* do by the first of September. Please do not pass this call by unheeded, as it is very important and you can never have a better opportunity to do much good for the Lord's cause by a little effort and sacrifice on your part. The "Lord loveth a cheerful giver" and will, no doubt, reward you many fold for what you do. Please act at once. The Lord bless the cause everywhere.

JAS. A. RIDENOUR.

Religious Intelligence.

Mrs. Talmage, the wife of the Brooklyn preacher, lectures every Sabbath to a class of 300 women and men.

The Year Book of the Congregational Church shows a membership in the United States of 418,564—a gain of 17,015 in the past year.

At Berlin Rev. Dr. Cassel lately administered the rite of baptism to eight Jews, all of whom belonged to the better classes of society.

The New York Society for the Suppression of Vice last year, in fines and forfeits, caused to be paid into the public treasury $144,050.95, and destroys tons of immortal literature.

One of the results of the meetings lately held in Birmingham, Ala., was the reception of one hundred members into the Baptist church. The pastor thinks that he will receive fifty others.

Bishop Warren, recently preached a sermon on "Bear ye one another's burdens." A man said to him after the sermon, "You have helped me so much that I will help you bear your burdens by giving you $50,000 for the Denver University.

Statistics show that the average clerical salary in the Dioceses of Maryland is from $350 to $400. In the Diocese of Easton the average is $650. In one case it is about $1 per day, and in the other $2 per day, or less than ordinary mechanics command.

It cost the government $1,848,000 to care for 2,200 Dakota Indians, seven years, while they were savages. After they were Christianized it cost for seven years, $120,000, a saving of $1,728,000. This is a fact that should tell with the political economist.

At Kittaning, Pa., there are ten places of public worship—sufficient for the town, if they were filled. They are not, however, more than half-filled. All the ministers in town, including a Roman Catholic, have united in a circular, urging upon the people the importance and necessity of public worship.

The Rev. James Kemper was ordained pastor of a church in Cincinnati, October 21, 1792, the first Presbyterian ordination west of the Alleghanies. There are now west of the Ohio sixteen Synods, 105 Presbyteries, 2,802 ministers, 3,523 churches, and 264,566 members, or more than half of all belonging to the Presbyterian Church in this country.

In the simple poetical speech of the ancient Egyptians, the eastern sky aflush with dawn was called the Gate of Worship. Is there not a remainder in this thought even to the modern Christian? Make each new morn indeed a gate of worship, and the day that enters in by it will be more likely to be a day of earnest purpose and devout living, than if it had entered through the gate of forgetfulness or of ingratitude.—*S. S. Times.*

PERHAPS the revision of the Bible was unnecessary, after all. The historian is impelled to this reflection by a sage remark which was uttered in his hearing in a street car the other day. On the opposite side of the car were two women, who were talking rather loudly. Said one, "Did you know Sarah had had another lot of money left her by her cousin's will?" "Law me!" exclaimed the other, "the Bible never said a truer thing than "them that has gits!"—*Advance.*

There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding a seed or a root in the ground. It draws strength in its concealment, and finally, pushing through the soil, brings forth fruit, thirty, sixty and a hundred fold. Sin is not dead enough to be safely buried. It is like a smouldering flame. It is like a poisonous seed; it will work ruin in its concealment, and finally break out in open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place and extirpated. Hiding it only gives it a fresh hold. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."—*Christian Witness.*

If you are slandered never mind it; if not victory, no crown.

Affection is the organizing force in the human constitution.

The best navigation—steering clear of the rocks of contention.

Prudery is often the mantle chosen to conceal triumphant vice.

No person can stoop so low as those who are over anxious to rise.

Base natures joy to see hard happen to those they deem happy.

There are men whose friends are more pitied than their enemies.